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One cannot help wishing that some similar book should also be prepared and published regarding the opportunities for American students in British universities. Our knowledge of foreign universities has been confined too exclusively to those of Germany.

It is to be regretted that certain little slips appear in the book, since its ultimate and cardinal mission, as stated in the Preface, is to pay just tribute to French learning. For example, on p. 100, Comte's name is given as Le Comte, and he is named as among the "graduates" of the Ecole Polytechnique, whereas he was expelled from that institution at the end of his second year for insubordination. But in a large, collaborated work such slips are probably unavoidable.

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Social Progress and the Darwinian Theory. By GEORGE NASMYTH.
New York and London: G. P. Putnam's Sons, 1916. Pp. xxiii
+417.

In the author's own words the object of this book is to make "available for English readers some of the important results of recent researches on the application of Darwin's theory of human society." Novikov's works, especially *La Critique du Darwinisme social* and *La Justice et l'expansion de la vie*, furnish the scientific basis for this study. The book starts with an Introduction by Norman Angell, and the subject-matter is then divided into three parts: (1) "The Philosophy of Force," (2) "Mutual Aid as a Factor in Social Progress," (3) "Justice as a Prime Social Need."

In Part I the author discusses at considerable length the causes of the development of "social Darwinism." He points out its fundamental errors and shows its futility in the solution of economic, social, and political problems. While the philosophy of force has its roots away back in the writings of Heraclitus and Ephesus, and while it gained dominance in the writings of Machiavelli, Bodin, and Hobbes, still it did not enjoy general scientific sanction until Darwin published his *Origin of Species*, in 1859. The subsequent misinterpretation of Darwin's theory of social progress and misapplication of his theory of biological evolution, by militarists, statesmen, and sociologists, accounts for most of the distress found in society today as well as for the backwardness of social science generally.

Part II is devoted to an interpretation of Darwin's true theories of human society and social progress as they are presented in chaps. iii,

iv, v, and xxi of *The Descent of Man*. The author shows by copious quotation that Darwin, in direct contrast to the philosophers of force, finds the foundations of morality and social progress in the social instincts and the fact of human association. This discovery shatters the supports of the social Darwinists and at the same time affords a comforting foundation for the author's dream of a world-federation.

The last part of the book is concerned with the feasibility and practicability of a world-federation. The author believes that such a federation is not only in harmony with, but is the logical outcome of, Darwin's theory of social progress. He recognizes grave obstacles in the way of world-federation, among which is mentioned "land hunger and desire for territorial conquest; the spirit of jingoism and the desire for national expansion; the enormous financial interests involved in the private manufacture of armaments; . . . race prejudice and race hatred; egotism and social myopia of the nations." However, in spite of all the perversities of human nature, as soon as men realize the truth of the fact that their personal interests are in harmony with the spirit of justice and association they will cease from the policy of "collective homicide" and enter upon a new era of progress and prosperity.

As the author intimates, there is probably nothing in this book that may not be found in the writing of Novikov, Kropotkin, and Norman Angell; however, the book serves a distinct and timely function in presenting to the English-reading public, in a clear and scholarly manner, the fruits of these more first-hand studies.

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Economic Moralism. An Essay in Constructive Economics. By JAMES HALDANE SMITH. New York: Macmillan, 1917. Pp. 283, with Index. \$1.75.

The author states, in the Preface, that when the war is finished there will be awakened a new interest in ethical relationships between groups, and lying at the root of all right living is right conduct in economic affairs. It is owing to man's neglect of this ethical inquiry that there has been such intolerable suffering from war, poverty, and crime (p. 7).

The main purpose of the book is to foreshadow those "economic arrangements" that must be had before justice between man and man in wealth production can be assured (p. 8).

The volume is divided into two main parts: I, "The Ethical Basis," and II, "The Economic Basis."